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THE RITE OF MEMPHIS

FOREWORD

The avowed purpose of The Grand College of Rites of the U.S A. is to publish, for the Fellowship, Rituals of dormant Masonic Rites or Degrees, especially those which have been worked or used at some past period within the borders of our Country—to be used for study only.

It has been our custom in previous issues of COLLECTANEA, and is an established policy, that our output be solely ritualistic By this is meant that in no sense are treatises or histories of various Rites or Degrees to be material for publication—there being ample space available in the organs of other Masonic groups where such papers more properly appear

In the case of the Rite of Memphis, however, it would be difficult, if not impossible, for our younger members to account for the multiplicity of groups and their degrees, unless a "thumb-nail" sketch of the Rite be appended or prefaced to the degrees themselves It is, therefore, particularly pertinent, in the present instance, that some data be given in order to orient the Rite, so to speak, before proceeding with the printing of the degrees themselves

In preparing the material believed to be sufficient for this purpose, your editor has been given the results of a rather exhausting study of the Rite by Fellow William L Cummings, and the help of Fellow Henry V A Parsell It is in no wise to be considered more than a digest of copious and somewhat conflicting data from many sources on an extremely intricate and far reaching subject However, it is hoped that a fair picture of the situation will result from the perusal of the material.

HAROLD V B VOORHIS, *Editor*

The Rite of Memphis was, according to the most reliable accounts, designed by one Samuel Honis, a native of Cairo, Egypt, who with Gabriel Mathieu Marconis de Negre (1794-1868) and others founded the first Lodge, "Les Disciples de Memphis" at Montabon, in France, in 1815 (Bulletin of the Grand Orient of

France, November 1862, page 419). It consisted of ninety-six degrees, ninety of work and six official grades, there being one additional grade, that of Grand Hierophant 97°.

The Rite of Memphis published its Statutes and Regulations on January 11, 1839, and Jacques-Etienne Marconis was named Grand Hierophant, Depositary of Traditions and General Archives of the Order. (Ibid). During 1839 and 1840 several other Lodges were established, among them being the Chapitral Lodge "Philadelphis," at Paris, the Lodges "Bienveillance" and "Sages d' Heliopolis" in the Orient of Belgium, and the Lodge "Chevaliers de Palestine" at Marseilles. (Ibid.)

The Rite underwent numerous vicissitudes, its practice being interdicted in France by orders of the Police from May 24th, 1844 until March 5th, 1848. On the latter date it was revived and several new Lodges formed between 1850 and 1854. It was again "put to sleep" by political events in France in 1854. (Ibid—p 420)

Political developments and Masonic opposition in France caused the activities of the Rite to be transferred to London, where it was condemned by the Grand Lodge of England. Marconis also visited America and the Rite was established in New York City, Nov. 9, 1856, with David McLellan, 96°, as the first M. Ill Sovereign Grand Master General, but it made little progress.

In 1862, Marconis by arrangement with the Grand Orient of France, and by a decree of November 12th of that year, the Grand Orient admitted the Rite to its bosom, it being administered, as were various other systems, by the Grand College of Rites. The degrees from the 4th to the 97th inclusive were shelved, but a few Lodges were permitted to continue work in the three symbolic Degrees of the Rite The Memphis Rituals were soon abandoned by these Lodges in favor of those of the Modern French Rite.

In 1861 or 1862, Harry J. Seymour was invested with the degrees of the Rite of Memphis, according to his own statement The Official Bulletin of the Grand Lodge of France (1864, page 511) states that Seymour was not admitted to the Rite until November 12, 1864. There are, however, documents connected with this Rite,

signed by Seymour bearing an earlier date than the one last mentioned. He had obtained the 94° at least by May 11, 1860 and was designated Sovereign Grand Master General on April 27, 1861.

Whatever the facts of the case may be, it is certain that the later developments and dissemination of the Rite was largely due to Seymour's activities in connection with it. In 1862, Seymour visited France and "obtained letters patent for the formation of 'The Sovereign Sanctuary, A. and P Rite', in and for the continent of America". A History of the Rite was prepared by Dr. Alexander B. Mott, Sovereign Grand Master General, in 1874, states that "the first meeting of the Sovereign Sanctuary was held November 7, 1862" and lists Seymour as Sovereign Grand Master General. The number of degrees was changed from ninety-seven to thirty-three, either by Seymour, or as he claimed, by order of the Grand Orient of France, but presumably by the former. Seymour had been an Active Member of the Supreme Council of the Ancient and Accepted Scottish Rite for the Northern Masonic Jurisdiction of the United States of America, but was expelled by that body on December 14, 1865. It was evidently his purpose to make the Rite of Memphis a rival body to the Supreme Council of the A A S R It was reintroduced by him into England, where the late John Yarker became its official head.

The ninety seven degree system was also established in Canada where for a time it attained considerable popularity, spreading from there to Australia and New Zealand.

After Seymour had announced the reduction in the number of degrees from ninety-seven to thirty-three, a faction of the Rite, headed by Calvin C Burt, who had been Deputy Grand Master, refused to accept this change, and on June 17, 1867, they organized, in Chicago, Illinois, a new Sovereign Sanctuary, of which Burt became the head. Dissensions soon arose in this body and the control of the organization later passed into the hands of Darius Wilson, who had an unenviable career as a Mason, and who was, in 1904, expelled from Masonry by the Grand Lodge of New York for

illegally conferring the three degrees of Craft Masonry. (Proceedings Grand Lodge of New York, 1904, pages 270-271).

Some members of the Burt Sovereign Sanctuary refused to agree to or approve of the sale or transfer of the Rite to Wilson, and elected one Judge Parrish as their Grand Master. This group, however, never attained any particular importance. Wilson, about 1900, merged his branch of the Rite of Memphis, with that of Judge Isaac H. Parish, and W. B. Lord, the latter of whom was head of a body of the Rite of Misraim, chartered by The Sovereign Sanctuary of Canada, the body thus formed being known as the "Royal Masonic Rite." This body had only a very transient existance.

The Seymour branch of the Rite, was later presided over by Dr. Alexander B. Mott, who died in 1889. He was succeeded by Harvey C. Goodale. In 1914, the late Ellis B. Guild succeeded Goodale as head of the Rite and kept control until shortly before his death, which occurred on May 13, 1921. There are now several claimants to Guild's authority, including Dr. Roland A. Case, of Cleveland, Ohio. The late H. Spencer Lewis, of AMORC fame, also claimed title to the Rite under European authority, and it was a part of the "stock in trade" of Matthew McBlain Thomson, who was indicted and convicted in the Federal Court, on May 15, 1922, on the grounds of having used the mails for fraudulent purposes in connection with his International Masonic Federation.

The first reproduction of rituals connected with the Rite of Memphis will be the last ones compiled—from a manuscript copy written by the late John Yarker. The reason for this apparent unnatural method of procedure is that of all the Memphis rituals, these have never been available, except for this single manuscript copy. These will be followed by those which were officially issued in various "Sanctuaries." The present rituals are obviously translations, poorly executed and in many respects incongruous. It is not believed that they warrant the labor necessary to put them in proper forms so they are reproduced exactly as they appear in the manuscript with all of the attendant errors, including spellings.

THE ANCIENT AND PRIMITIVE RITE OF MEMPHIS IN 95°

Book Third

SERIES III CONSISTORY AND GRAND COUNCIL

SERIES II
CLASS V—CONSISTORY

34° KNIGHT OF SCANDINAVIA

This is a Philosophical degree, and consists of 3 parts or points —1, the Elect, 2, the Mystic, 3, the Epoptae In these are studied the Masonic doctrine, the historic and philosophic, the Sciences termed Occult or Secret The temple is a square, the hangings of sky blue, sprinkled with silver stars The East has a Dais of violet stuff fringed with gold, where is the throne of the Venerable on the 3 thrones are 3 Hierophants wearing Crowns In the centre is an Altar upon which are the Scriptures, a glaive, and the Square and Compasses The 1st, 2nd and 3rd thrones have 3, 2 and 1 steps The banner is flame coloured, and in the middle is represented a sword, a palm branch, the two crossed

The Ribbon is colour of fire worn with a black rosette, and the Jewel suspended thereto is a Star of Silver for Knights, and of gold for Dignitaries There is no change made during the points

OPENING

The Very High—(*Knocks* 333-333) Worthy Brother, why are we assembled here?
The High—To instruct each other in Sacred Things
The Very High—Worthy Equal, how do we hope to do this?

The Equal—By knowledge brought from Asgaard.

The Very High—Then I declare the Assembly duly open for instruction. (*Each gives* 333)

1. ELECT — RECEPTION

Introducer—(*Knocks* 333, *door opened a little way.*)

Guard—Whence comest thou, Stranger, and what is thy desire?

Aspirant—My name is Pilgrim; I have wandered long and am weary and desire rest. To whom belongs this fair mansion?

Guard—To the King and to him will I lead thee. (*Admitted*)

Accompanier—(*Draws Sword, stands on defensive, and leads Aspirant six times round the Hall, saying softly "Scan every gate! Ere thou go on", With greatest caution, For tis hard to say! Where foes are lurking! In this fair Mansion". After the 6th round Aspirant is brought suppliantly before the three thrones, one raised higher than the other two upon which are seated the three with Crowns.*)

Accompanier—Pilgrim behold the Three! He who Sitteth on the lowest throne is called THE HIGH, or Lofty one, the 2nd is named EQUAL TO THE HIGH and the 3rd is called THE HIGHEST. Listen to what they say to thee. Question them and they will answer.

3 The High—Stranger thou art welcome, and mayest eat and drink, without cost in the Hall of the Sublime. What is thy errand and what dost thou desire from us?

Pilgrim—I desire instruction in your Mysteries.

2 Equal of the High—The knowledge which you seek was brought from Asgaard by Sigge the High Priest of our All-father Odin, when he led his all-conquering armies from the Pontus and Euscine Seas. As Priest he sought not Kingly rank but gave to the Scandinavians a Mystic Theology which descended to after ages in a Symbolic poem named the Voluptia amplified in the Eddas. He it was who established in Scandinavia the secret religious Mysteries and appointed as their Guardian Twelve Great Pontiffs. From these Mysteries sprang numerous Fraternities or Guilds—warlike, religious, social, and operative, whose members were bound by Oath to give each other mutual aid and

assistance. It is believed that Sigge having quarrelled with the Roman General Popmey, withdrew from that imperious and all conquering nation and making Kings as he passed along to Scandinavia he found Gylphi occupying that throne, and having established his Mysteries the King sought Initiation

Gylphi hastened to acknowledge the great and warlike Hierophant Sigge, and went to his temple to seek Initiation disguised as a Gangler or Pilgrim. He beheld on his arrival a very lofty mansion, the roof of which was covered with golden shields. This Gangler formed the entrance to the mansion to be Guarded by one who was tossing seven small swords in the air, and catching them as they descended. Upon seeing the Gangler he addressed him, in the same words as you were, when you sought entrance, Gylphi was admitted and the great iron door closed with a crash like thunder. They traversed many stately rooms crowded with people, some drinking, some fencing, and finally he was brought before the Three, as you have been.

The great and warlike priest of Odin, the All-father, is said to have acquired Magical command of the Elements, to have possessed the power of rendering himself invisible, as is asserted of many ancient religious persons and when he reached old age, and was weary of life, he called his friends around him, and piercing his body with wounds, departed to the All-father

Before I go further I must require from you a sacred and solemn promise, upon your honour, and upon your life, that you will conceal from all men what you have seen or heard, or may hereafter see and hear further in this Assembly

Do you promise, on such terms?

Aspirant—I promise sacred fidelity upon my honour and upon my life.

II MYSTIC

The Highest—I accept your promise, Stranger, demand from us what thou wilt What wishest thou?

Pilgrim—Tell me O! Lofty one, who is the first of the Gods?

Where doth he dwell? What is his Power? What hath he done to display his Glory?

3. The High (1)—He liveth from all ages, he governeth all realms; he swayeth all things, great and small.

2. The E. H. (2)—He hath formed the heavens; the Earth; the air; and all things thereunto belonging.

1. The Highest (3)—And what is more still, he hath made man, and given him a soul which will never perish, though the body shall have mouldered away, or may have been burned to ashes.

Pilgrim—When and how was the beginning of all things?

3. The High (*Quoting the Voluspa*)

'Twas times first dawn,
When naught yet was,
Nor sand, nor sea,
Earth was not there,
Nor heaven above,
Naught save a void,
And yawning gulf,
But verdure none.

2. The Equal—For the unregenerate man there is Niflheim, (or Hell), the abode of anguish, misery, and anihilation. But before all there is Muspelsheim, or the luminous world, where rules Surbur the black,—"Surbur filled with deceitful stratagems, who cometh from the South. The paths of death, and heaven was split asunder."

The Gods were created—Bure the father of Bore, whose wife was Beyzla the daughter of Baldron, of whom was born Odin, Vile, and Ve, who rule this world. The Voluspa says:—

"Formerly the sun Knew not his place,
The Moon was ignorant of its powers,
And the Stars Knew not their stations."
"Of the flesh of the Giant Ymer was formed Earth,
Of his Sweat the Seas, of his bones the Mountains,
Of his hair the herbs of the field, and of his skull the heavens

But the Merciful Gods built of his eyebrows the City Midgard
For the Children of Men, and of his brains the clouds
The Sense of which it is for you to discover."

Odin, Vile, and Ve, the sons of Bore, walking on the sea shore of this world created the first man Aske, and the first woman Emla Odin is therefore justly called the All-father, and Lidskialf is his palace His wife Frigga, is the goddess of nature, fertility, and love, and is the daughter of Fliorgun.

Odin, says the Edda, has 46 names, because each Nation, having a different language translated it into their own tongue, the Earth is his daughter and wife, on her hath he begotten Asa-Thor, his first born, the god of war, strength and valour (Mars) Loke is the evil God, full of cunning and deceit, and caused the beautiful Balder to be slain by a shaft of the baleful Mistletoe, for he was otherwise invulnerable Balder having thus perished, his mother Frigga proclaimed that whosoever would descend to Nerflheim where rules Hela, and restore him to life should merit all her love Hermode, his brother, the nimble of foot, travelled in dark valleys for 9 days, and when he arrives at the abode if the Hela agrees to deliver him up, if all things animate and inanimate would weep for him As in other allegories, and mythologies, all nature wept and mourned for the beautiful Balder, save Loke disguised as a cave dwelling witch, who said— 'Thok will weep with dry eyes the funeral of Balder, Let all things, living or dead, weep if they will but let Hela keep her prey" So Balder remains with Hela till the restoration of all things, and Loke was bound in a cavern by the other Gods, and serpents discharge their venom upon him

Pilgrim—What did the All-father after building Asgard?

1 The Highest—He established Governors Their first work was to build a Hall wherein are 12 seats for themselves, besides the throne of Odin Its name is Gladheim (gladhome) They also built another Hall for the goddesses they called it Vinglod or the Mansion of love and friendship That age was called the

golden age . . . and lasted till the women arrived from the country of the giants.

Pilgrim—Which is the Capitol of the Gods, or sacred city?

1. The Highest—It is under the Ash Ydrasil where the gods assemble every day and administer Justice. It hath 3 roots, one amongst the Giants; one amongst the Gods; the third covers Nerflheim (Hell). Under the root of that in the country of the Giants is a spring, and whoever drinks of that is named *Nimis* and is full of wisdom. The Voluspa says:—

"Where hast thou concealed thine eye Odin?
I know where; even in the limpid fountain of Minis,
Every morning does Minis pour Hydromel,
Upon the pledge which he receives from the All-father.
Do you understand this?
The third root of the Ash is in heaven,
Under it lies the holy fountain of past times,
There are in heaven very many pleasant cities,
And none without a divine garrison
The large Ash suffers more than man would believe
A Stag eats and spoils it above
It rots on the sides, and a serpent gnaws it below
There are Nomies (Fairies, past, present and future)
Of different origins, some proceed from the gods
Some from the Genii, and some from the dwarfs."

Pilgrim—What cities are to be seen in heaven?

1. The Highest—There are many fine cities to be seen there. One of them is Alfheim, where dwell the luminous Genii; the black dwell under the Earth and differ from the others, still more in their actions than in their appearance, the luminous Genii are more splendid than the Sun, But the black Genii are darker than pitch. The inside of Breidablik is of gold, the roof of silver. The great City Valasridlf belongs to Odin, and is of pure silver. Men of goodness and integrity shall abide there for ages.

(Voluspa) "I know that there is a place brighter than the Sun;
Entirely covered with gold, in the city of Gimle.
There the virtuous are to reside, there they live happy through all ages."

Pilgrim—Can you tell me ought of the nature of the Gods?

1. The High—There are 12 of these. Besides Odin and Frigga, Thor already mentioned whose chariot is drawn by two He-goats; there is Balder who hath his palace in Breidablik, and there I know (says Voluspa) are Columns upon which are engraven verses, capable of raising the dead to life."

Kiord is the ruler of the winds and dwelleth in Noution, and took to wife Skada the daughter of the giant Thiasse. his children are Frey who presides over rain, and is the mildest of the gods· and Freya, the propitious from whom the ladies take their name Tyr is the most bold and intrepid of the gods. Brage is celebrated for his wisdom, his eloquence, and his majestic air, his wife is Iduma who hath in charge certain apples that renew youth.

Heimdall is the son of 9 virgins who are sisters, he dwells at the end of Birfrost in a castle called the "Celestial Fort", and is the Watchman of the Gods Hoder is blind but exceedingly strong The Ninth God is the silent Vidar The 10th God Vile or Vali is the son of Odin, and Rinda, bold in war and an excellent archer The 11th is Tellar the offspring of Gissia and son-in-law of Thor, and a quick archer The 12th is Forsette son of Balder he administers Justice, and dwells in Glibner. "Glibner is the name of a place which is supported upon pillars of gold, and is covered with a roof of silver There it is that Forsette resides the greater part of the time, to reconcile and appease all sorts of quarrels." Loke is designated "the Calumniator of the Gods, the artificer of frauds, the disgrace of Gods and men" (a Christian devil), he has children like himself, and these include Wolf Fenris, the serpent Nidhogger, and a third called Hela, to whom is sent the indolent who die of old age and sickness The Valiant, and those slain in battle are welcomed by the All-father Odin.

Pilgrim—Who are the Goddesses?

3 The Equal—The principal is Frigga, who hath a magnificent palace called Fensalar, or the divine abode. The 2nd is Sagar. Eira performs the function of healer. Gefione is a virgin, and takes into her all chaste maids after their death. Fylla is also a virgin and wears her beautiful locks flowing over her shoulders. Freya ranks next to Frigga. She was married to Oder who left her to travel and her tears for his loss are drops of pure gold. The 7th is Sione who draws young men and maidens together Lorna is so gracious that she has the power of reconciling lovers at variance Vara the 9th, presides over oaths, and punishes those who are false. Vora is wise, and can penetrate secret things. Synia is the Poetess of the heavenly palace. The 12th is Lyna and she has care of those whom Frigga intends to deliver from peril Snofra is a wise and intelligent Goddess. The Messenger of Frigga is named Gna.

We reckon also Sol and Bil amongst the Ases or Divinities, and there are besides a great number of Virgins in Valhalla who supply mead to the heroes.

Pilgrim—What can you tell me of the time of Darkness of the Gods?

1 The Highest—It is the end of the cycle First will arrive a great and desolating winter, and snow will come from the four corners of the world There will be severe frost, and violent and dangerous tempests See how the 1st Hierophant states it in Voluspa 'Brothers will become murderers, and will stain themselves with a brothers blood, kindred will forget the ties of consanguinity, and life will become a burthen; adultery shall reign throughout the world A barbarous age! An age of swords! An age of tempests! An age of wolves! "The bucklers shall be broken in pieces, and these calamities shall succeed each other until the world falls in ruins.

"Heimdal will lift up his crooked trumpet and sound it aloud. Odin consults the head of Minis, the great Ash, the sublime and fruitful Ash will be violently shaken and send forth a groan. The Giant bursts his irons."

"What is then doing amongst the Gods? What is doing amongst the Genii? The land of the Giants is filled with uproar. The Deities collect and assemble together. The dwarfs sigh and groan before the entrance of their caverns. O! ye inhabitants of the mountains, can ye say, whether anything shall remain in existence? The sun is darkened, the earth is overwhelmed by the sea, the shining stars disappear from the heavens, vapour mixed with fire arises, vehement heat prevails even in heaven itself.

'But I know that there is in Nastrade an abode remote from the Sun, the gates of which look towards the North, their drops of poison rain through the windows, for it is built on the carcases of Serpents.

"There in rapid rivers swim the perjurers, the assassins, and those who seek to seduce the wives of others. In another place there is still worse for an all-devouring Wolf perpetually torments the bodies of those who are sent in thither." Such is the account given us by the *Voluspa*, of what the Hindu Vedas term the great Prelaya, the night or inbreathing of Brahm, the Unknowable.

Pilgrim—Whom of the Gods will then survive? Will they all perish and will there no longer be a heaven, and an earth?

1. The Highest. There will arise out of the sea, which has overwhelmed the old, another Earth most lovely and beautiful. 'Vidar and Vale shall survive, because neither the flood, nor the black conflagration can do them harm. Mode and Magne, the son of Thor repair Thither. Thither will come Balder, the beautiful, and Hoder from the mansions of the departed. Two persons, male and female—Lif and Liftbraser lie, concealed under a hill, and will propagate so abundantly that the new Earth is soon peopled anew. The Sun, once again, 'the brilliant monarch of fire, shall beget an only daughter, before the devouring Wolf commits his devastations, and, after the death of the gods, she will pursue the same route as her parents."

III, EPOPTAE (Seer)

2. The High—Now have Sublime Strains, been sung in Sublime Halls! Useful are they to the sons of men. Hail to him who sang them! Hail to him who hath seen, and understood them! May they profit him who hath retained them! Hail to those who hath lent an ear to hear them! O! Pilgrim, thou who hast seen and heard! Make the best use of what we have imparted to thee! Study the inner meaning of the allegory.

1. The Highest—Before you depart, I would say to you, that we have deemed it best, in beginning this special section of our Rite to point out to you, that we have deemed it best to give you the Initiation fully of the Scandinavian King Gylpke by the Highest Priests, of the Temple of Odin, as it is related in the Eddas. You will be the better enabled to understand in studying the mythology of the Scythian Priest Sigge that of others which follow

There are in it traces of the primaeval creed which taught that humanity arose from a marriage of Heaven and Earth. Much of the Aryan Theology of the Vedas is to be found in it, and its closing strains are of the Destruction and Renovation of all things in the Outbreathing and Inbreathing of the Unknowable Deity, the Para-bratin of the Vedas.

I cannot better reward the attention you have given, than by formally creating you a Knight of Scandinavia in its highest point. You will therefore kneel before me.

Does so. Master strikes both shoulders saying —In the name of the All-father, I create you a Knight of Scandinavia. Be valiant, bold, and true: ever esteem death with honor, before a life with dishonour. I decorate you with the Insignia of the Order, and proceed to instruct you in the modes by which we recognise each other.

1 Section S. of Order—Draw the sword with right hand and hold it by the middle of the blade.

S. of Recognition—Strike 2 blows on Sword with left hand, fingers of the right hand on the heart.

Answer—Place right index on the lips.
S. of Help—Right hand on left shoulder, left on brow.
T—Place right foot to brothers, left hand on heart, take eaches right hand with arms held vertically.
W. P—EGGIS· Answer—EZAMORO (most pure light)
Rec W—Stella Sedet Soli. (Science, Wisdom, Holiness).
W S—OAZ Battery—333-333.
March—Six ordinary steps, draw sword. Stand to order.
II Section—NIDO Answer EISPOTUA (Contemplation)
W. P—EIGOGANA. (Elevation of Spirit)
III Section—W. P—ENEGIROBA (Society without origin)
W S—ATSORUR. (Truth)

CLOSING CONFERENCE

Hierophant—You will now take your seat and listen to the Lecture
1 Q—Do you believe in the immortality of the Soul
R—Yes It is the ancient teaching of this degree
2 Q—Do you believe that the Soul is an Emanation of God?
R—God is truth, then all which lives must be in affinity
3 Q—What is individuality?
R—Individuality is the Soul which is immortal It is the Ego which may sleep, but never cease to be Free and immortal, moved by grievous things of necessity, the will can embrace worlds and raise itself even towards Divinity.
Q—What is will?
R—Will is the principle of our actions, and all that is organised
Q—Are the exterior senses then the instruments of the soul to form itself?
R—Yes Because the soul feels through the body· it sees with its eyes, hears through its ears, and these can be developed and perfectioned in like manner as the exterior senses perform these functions, the soul has also its interior and spiritual sensations. —to wit·-

1. It has humane feelings and sentiments of humanity,
2. A moral sense, with sentiments of human good,
3. The intellectual, or sentiments of the true and the just;

4. The aesthetic, or sense of the beautiful Sublime.
5 The religious Sense, or of the holy and divine.

These 5 admirable Senses, like those of the natural body, are susceptible of the highest development, and it is in this art of perfectioning itself that the education of the soul consists.

In order for this development, conformable to the souls natural dignity, we must recognise all its facilities, and put them in activity in the way that reason prescribes.

The soul can only receive the impressions of exterior nature, and must therefore feel, receive, reflect, imagine, understand, will:— in one word it is the soul which thinks. It is more or less perfect, in proportion that it is more or less pure, and the perfect goodness of a man constitutes his soverign perfection.

The soul which perfects its divine nature may thus, by degrees, approach the divine, it knows its origin, its nature, and its destiny; it feels that it comes from God, and seeks to return to Him.

The divine essence of the humane Soul, is shown in Thoughts of God, and of immortality, and is part of its intellectual and spiritual nature, it constitutes its divine nature, its sovereign good, its supreme felicity.

A noble and great Soul is one which feels in itself the *Divine* force, and thinks and acts in it, and reposes constantly in thoughts of God and immortality.

With this single thought *when all else fails in the empire of the world,* it rests unflinching and preserves its energy, its liberty, its almost divine power Nothing else, under the Sun, can be compared to a strong soul if the universe was anihilated before its eyes, it would survive and remain peaceful, for it is immortal

O! Man, as thy soul is immortal form it for immortality, by raising it towards the S.A.O.T U. Listen to the voice of God, to that celestial voice which speaks to thy heart, crying perpetually— 'Immortality'.

Q.—Dost thou believe in the transmigration of Souls?

A.—If the perfection of the vital breath which animates us is the direct reason of civilization are we not involuntarily led to conclude that certain souls which are impeccably filled with the divine breath, may be attached to a more perfect existence in order that they may tend to approach the infinite Being from whom they have sprung?

Even the insect which then is the object of our disdain, may give up its last breath to a being of superior order, thus by transmigration upon transmigration, with a series of beings, the most imperfect may arise towards its creator, to repose in the bosom of God; such was the belief of the ancient priests

Hierophant —These Ancient Priests said,—"The soul is immortal, but to reach heaven, it has to pass through 7 doors of lead, tin, copper, iron, bronze, silver, and gold." The Alchemists had analogous doctrines, they supposed that the soul must pass through the development of the Seven planets, before it reposed in the centre of felicity.

CLOSING

1. The Highest—(*Knocks* 333-333)—Our Labours being ended I close the Assembly. Depart to your homes and the blessings of the All-father be with you

The battery is repeated by the 2 other Priests (see plate at end of volume)—Runic Cypher

Jewel.—Sword and palm crossed, form of a star, gold for Officers, silver for Knights The ribbon is red.

35° KNIGHT OF THE TEMPLE

You have a printed Ritual of this degree, alter the number Marconis recommends what may be added as a 2nd Point with the title of Commander —

Instruction in the division of the Seasons The apparent motions of the Stars, their velocity, distance, terms, and gravitation The purification of metals and how to render them ductile The botanical properties of plants and vegetables; and the mode of extracting

their sap to prolong life. Thus to acquire a knowledge of the temple of the Universe.

S.—Right hand to heart, extend arm palm down,

Answer.—Interlace fingers and place with thumbs erect on the heart to form two squares.

T.—Press 3 times the right hand on shoulder

Answer.—With right hand 3 light shakes.

Reply.—Place forefinger in palm of left hand.

W.P. SUIRIS (Dog Star)

Answer—SIHTOS. (The Same and a Cycle of 1 to 61 years).

W.S.—ARUTAN.

Answer.—HAILE. (Fortitude.) Battery 7777777.

36° SUBLIME NEGOCIANT

Founded in 1780 of 3 grades, or Points,—Believer—Elect—Perfect.

1. Purification by the 4 elements.
2. The Symbols should recall the Unity of God.

It has reference to primitive worship and the consequences resulting from the Astronomical observations of the Priests of Babylon, Chaldea, and Sidon. It quotes a Chapter in Al Koran, being the protests of Abram against Star and idol worship. The labour is consecrated to Geometry, and astronomy.

President (Says)—"You understand now our Mysteries, our Science, our Altar, and our God; it is with the idea of Unity that the luminous triangle unites all our symbols.

"In investing you with the Habit, I invite you to let it cover for ever the darkness of error and prejudice."

1. Section Believer.—Place left hand over the eyes and the 2 first fingers of right on the lips.

T.—Take each others little finger.

W. P.—HTINUEM.

2. Section. Elect S.—Right knee on floor, cross arms on breast.

T.—Take mutually the fingers of right hand.

W.P.—MIKIDZT.

3. Section Perfect S.—Place open hand on forehead as if to screen the eyes, thumb in square.
T—Take right hand mutually, and give seven light shakes.
W. P.—MAHARBA. Answer—AMHARB
R. W.—HARAS Answer—ITAW-SIRAS.
W. S.—HAVOHEJ.
Battery. 1. (The Unity)
Jewel & Symbol.—A luminous triangle.

37° KNIGHT OF SHOTA, OR SAGE OF TRUTH

For this degree take the Printed Ritual you have. It deals with ancient Initiation and Marconis recommends that it should be Catechetical to test the Aspirants progress.

S—Points upwards with right forefinger.
Answer.—Form a triangle with the thumb and index finger before the stomach.
S. of Help.—Clasp the hands palms outwards, above the head, saying: "To me children of the Widow."
S. of Order.—Right hand supported on the hip
T. Master Masons Grip, one says UM, reverse hands other says AH, again reverse NOB—The other says—NOB—AH—OM (Remembrance of the dead)
W. P—SETIHTAKEK, (One who knows the written law)
Answer—LEMOG. (Recompense)
W. S—LIGAC—NEP—LUDE (Do that thou wishest should be done unto thee)
Answer—HTURT.
Battery—1 or 11111111111
Jewel and Symbol—A Λ with the letter M in the centre

38° SUBLIME ELECT OF TRUTH, OR THE RED EAGLE

You have already this degree under the 2nd title in a Printed Ritual and can use it for 38° Marconis says that the ceremonials resemble the ancient Initiation of Egypt.

In the centre is a brasier with a pure flame; and it is preferred to all others, as the custom of the greatest nations, the Egyptians, Greeks, Peruvians.

On his entrance the Neophyte is veiled, and hears an Address comparing the ancient Mysteries of different countries which, in effect, represented the contest between Light and Darkness.

S.—Military Salute with the Sword. Answer.—Make a triangle on the forehead with thumb and index.

T.—Press 5 times on the palm of each others right hand with 2nd finger.

W. P.—IROH (celestical day). Answer—NYENOMHCA (Name of a tomb).

W. S.—IAODOHSIRUZ (God is my strongest rock)

Battery 55555

Jewel & Symbol—A Silver Key crossed with a cubit rule.

39° GRAND ELECT OF THE AEONS

In the Phoenician language AEon signifies a central point of development. It has also reference to the Avators or Saviour Gods treated by the Mysteries.

Marconis says that its precepts are drawn from the Izesclme, a Zoroastrian work of 72 chapters. Our Order, born with the first races of mankind has initiated and developed everything that has been of service to humanity. As the child of the dogma of true light it has marched at the head of civilization and advanced the progress of intelligence.

Our Order is the depository of all that is valuable to man, as it has preserved in its temples that which the profane world has long lost—the virgin simplicity of natural laws.

Properly speaking the Zorastrian Masonry of last century was divided into 3 points,—the Veiled,—the Elect,—and the Seer, and its object was the rehabilitation of Man. So that he might approach his Creator. Thus it brings the Seer in contact with the facts of Magnetism, Somnambulism, dreams, prescience or prevision, and sympathies, and antipathies.

1. Section (Veiled) S.—Right hand on brow.
   T.—Place left hand on heart of Examiner.

W.P —Amara.

2. Section (Elect) S.—Place 2 fingers of left hand on the mouth, and the right over the heart.
   W. P.—Archimage (No. T.)
3. Section (Seer) S.—Join the 2 hands, flex the left knee and fix the eyes on heaven.
   T.—Take each right hand and press seven times
   R. W.—EIGOGANA (Elevation) Answer —NUONNUOD. (Abode of the Lord).
   W. S.—SUITUCOL—SUIA (The Word, the Lord) (The last need only be given).
   Jewel and Symbol —Star with a central point
   Battery 1-1-1.

40° SAGE SAVAISTE, OR PERFECT SAGE

Marconis instructs that this grade should consider the fundamental laws of nature and instinct. Touching upon the existence of a God, who draws us to himself by eternal chains, whose links are the love of goodness.

This faith is so far from being revolting to our reason, that it lends us wings to fly in search of Truth and provides a powerful authority wherewith to establish the principles of true moral light. Our Mysteries shut up in physical and metaphysical sciences, are the revealing torches which speak to our Spirit, and which thus consecrate our faith. That which God wills he conserves. He is the AO, the Alpha and the Omega, the beginning and the end in the nature of his essence. From Him all things proceed and to Him all things return.

S.—Point to heaven with the index of right hand
T.—Link the two index fingers.
W. P.—SETILEARAK
W. S —SETIHTAKEK (one who knows the written law)
Battery—22-333-22
Jewel and Symbol —On a triangle, seven stars, placed 2, 3 and 2.

41° KNIGHT OF THE ARCH OF SEVEN COLOURS

The title of the degree refers to the Rainbow which receives its prismatic colours as a reflexion from the sun upon the humid atmosphere, and the ancient operative Free Masons held that it was the patterns on which they worked Arches.

The degree is intended to teach that the Sun is a Well of beneficence, and the Regenerator of Natures beauties, it quickens these into life. All nations have bowed down and kissed their hands to this grand symbol of universal life, which signals the fatherly aid that God bestows on all creation.

It has not always been thus Stellar or Star worship was succeeded by that of the Sun and Moon, and the Pole Star was in the earlier worship, and still is in many countries, as China, the eye of heaven, the Mystery Sun, and the Symbol of the highest deity. The Gammadion 4 gammas or Γ, was a grand symbol of the earlier cult, and is yet venerated amongest operative Free Masons. In this form (male swastika) it would seem to be Stellar thus (female swastika) Sunrise. It is the diagrams of the Great Bear, of 7 Stars, in its revolution, round the Pole Star N.E.S.W.

The President closes his allocution,—"The cause of that grand beneficent existence is a Mystery to us, of which we can appreciate the material effects. Thus faith is not in contradiction to our reason. We believe in those sublime, divine, and supernatural principles which are above our intelligence, because the second causes of these impressions strike our Senses, and demonstrate the existence of a superior force."

S.—Draw the sword and plant it on the Earth Recover sword, and place self on guard as if for combat.

Answer —Salute to right, to left, and in front

T —Place right hand upon the guard of sword.

W. P.—HAKADEST (Justice) W. S —RU (Light)

Battery —7777777

Jewel and Symbol.—A Rainbow.

42° PRINCE OF LIGHT

This degree teaches that our Order is a social chain which dates from the foundation of the world; that in spite of savage and barberous wars, and the catastrophes of time which have overthrown and changed the face of the world, it remains pure and stainless and a shelter from the contagions of earth.

It takes as symbolic basis the grand work which God has placed before the eyes of all men, in providing with equal and impartial Justice for the wants of all terrestrial existence It is with this idea that Masonry inscribes on her banner the word "Fraternity", or in the language of wisdom "death to egotism".

The Receiver says,—"Consult the heavens, the greatest and most beautiful of all books, written by the hand of God himself".

S —With index finger of right hand trace the stars, holding an instrument with left hand.

T.—Point with index finger to the Pole Star.

W. P.—NOIRO (The Constellation of Horus)

W. S —HAJ (It is the Pole Star among certain Arabs)

Battery—55555-22.

Jewel and Symbol.—Upon a triangle, a broken Star.

43° SUBLIME HERMETIC SAGE, OR HERMETIC PHILOSOPHER

The degree you have in print will answer for this, but when reprinted might be much improved (consult our English Lectures of a Chapter, Senate, and Council) The Aspirant, in Marconis last revision, overuns the 12 Symbolic Houses of the Sun The degree teaches that birth and death are represented by the two emblematical columns, and enclose our earthly destiny that life is the workshop in which is found the hidden treasure-house, where the wise learn to accomplish their destiny with strength, courage and dignity. The ancient Hermetic language is threefold, religious, philosophic and scientific; as a religion it is that of the initiates of all ages; as a philosophy its principles must be sought in the schools of Egypt;

as an Art in the pages of Lulti, Paracelsus, Flammel, and a score of Alchemists.

The temple is approached by seven steps, the first is a square, or symbol of the 4 elements, the second a triangle for the 3 principles, and these have an important signification in reference to our own humanity, and are found in systems analagous to our own.

S.—Point upwards with the right thumb and say ODNECAT (silence).

Answer.—Place right hand flat on the heart, thumb forming a square, and say ODNERPS (Hope)

T.—Make the Hermetic cross left hand palm down, the other covers with left, same with right.

I. W. P.—TOBA (The East) Answer—SOILEH (Sun, or gold) ENEM (Moon or Silver) NOTAMMARTET (Sacred name of God).

I S W.—KANRAK Answer—SEMREH (Greek Thoth)

2 S—I.N.R I. (*Given only in Consistory*).

R of W.—SISOMIOHT

Battery—55555-22-55555

Jewel and Symbol.—On a triangle 7 stars 4 an 3.

N H.—The new part might be used for another Hermetic degree.

44° PRINCE OF THE ZODIAC

Teaches a knowledge of that great open book the Stellar Universe, as the stars are mapped out in the Constellations, the positions of the Planets or Plutarch says that the most ancient Herakles of Egypt, Tyre, and Greece represented the force which sends the Sun in its apparent path thro the 12 signs, but the Sun itself and all its planets has a journey of its own.

Hermetic allegory,—Severe proofs for complete initiation—trial of Mercury—fire lost by Negligence—new embarrassment—an instant lost—the Great work advances—planets take their places—proof of fire—expiation necessary—formation of a new man—product of labour—truth discovered.

S.—Take sword, and circle round the floor.

T.—Mutually join right and left hands.
W. P.—REBEG. (Arabian alchemist)
W. S.—IANODA (Lord). Battery—12 equal.
Jewel and Symbol—A book of which is 12 stars, and the letters J. H.

45° SUBLIME SAGE OF THE MYSTERIES

Second life of man—means of setting out from darkness—continuation of the erection of a symbolic edifice The purified man is led by a child—First intelligence of intermediary beings that form a chain which unites us to divinity. Reflections upon the Number 3,—the White, green, blue—the messenger indicates the gates.—Rendered worthy of Initiation in the Sanctuary.
S.—Grasp the beard with the right hand.
T.—Grasp the fingers of each others right hand with the left
W P.—SEDIF (Faith)
W. S.—YMILOS (Princes of the Preademite Pitris, or Genii, and an Assyrian divinity.)
Battery—333-333.
Jewel and Symbol.—Triangle upon which is an eye

46° SUBLIME PASTOR OF THE HUTS

The degree paints our morals —The two columns Symbols of life and death Mysterious Jewels pass from hand to hand and change Masters; the descent of true doctrine march of the Neophyte —encounter with the green lion—labour of the Great Work—Allegory of the fig-tree as an emblem of the truth—seeker,—discovers a useful number.
S —Place reciprocally the left hand on each other's right shoulder, and the right hand on each other's head
T.—Place right hand on the heart, and the left on each other's right shoulder.
W. P.—XUL (Light)
W. S.—SUED (God)
Battery—22-333-22.
Jewel and Symbol —On a circular plate, seven tents—2, 3, 2

47° KNIGHT OF THE SEVEN STARS

The most ancient of all Symbols, the 7 Stars of Ursa Major's annual revolution round the Mystery Sun, a talisman (swastika), the seven Ristus and their consorts in the Pleides, one unfaithful.

The Columns fall—scene changes—flaming star shows the route the adept should take. Downfall of the traveller—passage of the obscure vault—Candlestick of 7 branches which gives light to all the world, its influence acts unceasingly on nature and man—new calculation of numbers—use and virtue of the mapped signs of the Zodiac, and their spiritual influence invention of the Compasses.

S.—Incline head, place right index on brow.

T —With both hands seize each others shoulders.

W. P.—OREPS. (Hope). S. W.—OLIGIV (Watch).

Battery.—1-22-4444

Jewel and Symbol—A Heptagon with a star at each angle.

48° SUBLIME GUARDIAN OF THE SACRED MOUNT

The degree teaches much of nature,—the purified man reading from a mysterious book. The Sun rises, the door opens, the Neophyte is surrounded with flames. Allegories which represent the highest mysteries.

Emblem of disordered love,—chamber of punishment,—altar of Sacrifice,—fury of the elements,—the producer and destroyer of forms,—necessary combat,—new apparition of a Celestial Guide,—Secrets of Medicine.

S —Make a hasty step and then recoil.

T.—With right hand tap thrice the hilt of the Sword.

W. P.—AITNATSNOC (Constancy)

W. S.—ETATILEDIF (Fidelity)

Battery—22-1

Jewel and Symbol —On a triangle, are three interlaced circles.

49° SUBLIME SAGE OF THE PYRAMIDS

As this degree has a full ceremonial it may be used as a break where to confer the lower degrees from the 34° to this by name only.

OPENING

Sublime Dai (*Knocks* 1)—Sage 1st Mystagogue assure yourself that we are covered from the indescretions of the profane.

Ceryce knocks 7777777 which is answered.

1st Myst.—The bounds of the temple are deserted, its echoes are silent, none can overhear us.

Sublime Dai—Arise to order (*done*) Sage Ceryce, overrun the Tribunes and assure yourself that all are members of this degree *He demands P. W. and reports.*

S. D.—Sage 1st Myst, at what hour do we open?

1st Myst.—At the dawn of day, S. D.

S. D.—Why?

1st Myst—For the instruction of our Brothers

S. D—What are the first duties of S. of P.

1st Myst—Benevolence towards the men, our Brothers, justice to all, to combat the vices which dishonor humanity and to have but one thought, that of being upright and the propagation of Light and Truth

S D—May God give us strength for this mission. He is Truth, teach then the Truth.

All—We promise it (*extending hand*)

S. D—Sage 2nd Myst, What hour is it?

2nd Myst.—The hour to begin our labours, S. D.

S. D—Since it is the hour to begin our labours, let us Invoke T S A O.T.U. to bless and prosper our work

S. D—(*Descends to the centre facing East, the 2 Myst. place themselves on each side. An antique Vase burns sacred perfumes*).

"Sovereign God who reigns alone, All Powerful Jehovah, Father of Nature, Source of Light, Supreme law of the Universe,

receive, O! My God, the homage of our love, our admiration and our worship. We prostrate ourselves before the eternal law of thy Wisdom, direct our labours, enlighten them with thy light, dissipate the darkness which veils Truth from our eyes, that we may learn something of the wisdom by which thou governest the world in order that we may become more worthy of Thee, That we may be able to celebrate in endless hymns the universal harmony which Thy presence impresses on all nature.—Adonai,—Adonai—Adonai.

S. D. mounts the Dais, the Officers take their places, he gives the battery and says,—

S. D.—To the glory of T. S. A. O. T. U. I place the labours in activity.

The Sage Hierostotista reads the Minutes.

RECEPTION

The Hydramos retires to prepare the Candidate. He places in his hand the Golden Branch. The Symbol of Initiation, and Knocks at door.

Hierocerysc.—(*Guardian opens the door, throws over the head of the Candidate a Crape Veil and conducts him to the place for Neophytes*).

S D —They have doubtless told you that to be received amongst us it is necessary to speak with all the eloquence of the heart, of all those things which raise the spirit and enlighten the Soul, in order to separate the true from the false, and to be just in judgment and above all in morals. Will you tell me the principles of the natural law.

Reply —They are the general truths upon which we can effectively comprehend the will of the S.A.O.T.U. by a just and reasonable application of these laws.

S. D —It is human nature that we must consult for the recognition of general truths. What is the first cause?

Reply—The first cause is that which depends upon no other, therefore the S A.O.T.U.

S D.—And the second cause?

Reply—The second cause is that which depends upon the first, such as all created causes.

S. D —And the immediate and mediate cause?

Reply —The *immediate* cause is that which produces its effect by an action, and the *mediate* is that which has produced the immediate.

S. D.—And the physical and moral cause?

Reply.—The physical cause is that which contains the sufficient reason of a being by its own act, it is the efficient cause considered in another point of view. The moral cause is that which influences a being by a law, council, or example. These questions are extended upon providence, chance, goodness, etc. (See also the English "Lectures of a Chapter, Senate and Council")

S. D.—Sage *Odos* speech is accorded you upon the history of Initiation.

Odos.—About the 95th Olypiade, an Epoptae or perfect seer, went the length of the Nile to study Theosophy and demand the revelation of the Mysteries.

After having overrun the Thebiad, that classic land of the fine arts he presented himself in the Pronaos of the Temple of Memphis, in the hope of obtaining initiation He struck the 7 Mystic blows, and the Ceryce, after admitting him to the enclosure, presented his right hand in sign of fraternal amity, for he had made the usual Salutation.

After a serious examination entrance to the temple was accorded him, and the S. Dai addressed him with severe questions upon his past life, and unrolled before him mildly all his actions The Visages of the Sages, assembled in the Sacred Temple exhibited nothing of sympathy, evoked by a career full of ardent researches in science and in virtue.

Upon a sign made by the S D all the Illustrious Sages, grouped themselves to form a triangle with the Master at the Summit After some minutes deliberation the triangle opened at its base to form but a right angle.

Thy demand is accorded, said the S. Dai, thou hast undertaken a long and painful journey Forget not that man in obtaining life, bears within himself a passion which ought one day to dominate his soul. If thy reason directs all thy passions by love, or the sentiment of tenderness, of piety, of benevolence, of generosity, of humanity, thy dominant passion will become sensibly reasonable. If thou knowest the dignity of thy nature thou wilt raise thyself towards its author, if thou knowest love, then thou wilt love the first of Beings; thou wilt love thyself, thou wilt love thy country, humanity, mankind, and love will be thy passion. Forget not that triumph over the passions is the union of wisdom and virtue with Justice and liberty The Sage Ceryce will accompany thee; to know it is necessary to learn, to learn it is necessary to labour.—Seek and thou wilt find, Go, and may the Spirit of God watch over thee.

A masked door opened to the right, the candidate followed the Ceryce; it gave access to a vast vault, lighted by a single lamp suspended from the centre of the hall. The walls were so much affected that they seemed to threaten ruin in every part. But supported by the arm of the Ceryce he sowly descended by an incline, into the bowels of the earth, all was performed in obscurity; but a strong voice said to him:—

"Arrest thee! Learn to know thyself and form thyself for God, such is the natural law. Presume not to unveil divinity; the proper study of mankind is man; he is placed in a species of isthmus, being of a mixed state, obscurely able, grossly great with much of understanding for sceptical doubt, and much of feebleness for the proud stoic He is, as it were, suspended between two ideas, in the uncertainty whether to act or to do nothing; of being a god or a brute, whether to give preference to the body or to the spirit. He reasons but to wander, and such is that reason, that he errs equally by thinking too much, or thinking too little, a chaos of reasons and of passions, all is confused, continually abused, or disabused, by himself, in part created to rise, and in part to fall; Master of all things, sole judge of truth, and endlessly precipitating himself into error, the glory, the plaything, the enigma of the world Go, surprising creature Mount to where science carries thee, measure the earth,

weigh the air, rule the waves, instruct the planets in the course they should take; correct the old time and guide the Sun, raise thyself even to the first of beings, to the first perfect. Go, and teach eternal wisdom how it should govern, then return into thyself and what wilt thou find,—nothing,"

After these words a panel of the wall glided away before him and gave passage to a vast ground where an hundred odoriferous flowers rejoiced the sight and smell.

Music, afar off, reached their ears. Their march is then arrested by a lake of great extent, but shallow, which they traversed.

Arrived upon the further bank the candidate finds himself before a splendid monument. Its Portico is of marble of Paros, where they arrive by 21 steps of red granite, resplendent with the rays of the setting Sun, and indicating to the Neophyte the termination of his journey The marvellous architecture struck him with astonishment It had a circle of Crypts which had to be overrun before arrival at the only entrance, they formed a labyrinth of inextricable crypts where the Neophyte would have wandered a couple of days and nights without finding the entrance had he not been led by his guide

He entered with courage the first crypt but after retracing his steps several times, he arrived by observation and perseverence at a Vestibule, above which was written,—*Gate of the dead*. As soon as he had freed this Asylum a Tepisyte went to his aid and presented him with the *Golden Branch,* the Symbol of Initiation, and threw over his head a black transparent veil, and conducted him into a temple where were seated 21 Patriarchs, clothed in black tunics The place was covered with hieroglyphics, and painted in lively colours, and all the signs of the Zodiac were represented, in the midst of this Sanctuary was a triangular pyramid surmounted by the Sun, and below it a small richly decorated Altar, upon which laid a book bound in red leather This the Ceryce opened and caused the Neophyte to write his name, his prenames, and qualities Hardly was this done when one of the Patriarchs addressed him thus:—

"Learn that the Universall Cause acts with one aim, but it acts by different laws; let this great truth be always present to thy memory. "Consider the world in which thou art placed, examine that chain of love which gathers and unites all below as well as on high, see how fruitful nature labours with that end, one atom drawing to another, and that which is drawn in drawing another, figures the embracement of its neighbour.

"Behold nature, varied in a thousand forms, pressing towards a common centre for the general good.

"Dost thou believe that God labours only for thy good, thy leisure, thy ornament, and thy nourishment? Is that a cause to give thyself airs and graces! Is it for thee the birds sing? No, joy excites their song Is it for thee that the nightingale utters its melodious accents? No, it is for love Is it for thee only that harvest covers the earth? No, the birds claim their grain. Is it for thee only, that the corn shows a fertile year? No, the ox merits his art for his labour. See then that all nature partakes of God's care.

"Such is the grand harmony of the world from which union has birth the general order and concert of all things. It is thus that the S A.O T.U. and of nature that self love and social love shall make but one.

"Thus, my Brother, work, without ceasing, to acquire the necessary knowledge, in order to be able to ameliorate the human species, and to inaugurate that happiness which exists only with virtue"

S. D —If thou wilt persevere, thou wilt learn amongst us the Ammomgue (Mysteries of Antiquity) and the Hytopadessa, the most ancient book in the world, the repository of wisdom Wilt thou continue thy journey?

Neophyte —That is my desire.

Ceryce —(*Presents a globe round which is twined a serpent, sustained by two open wings, and the President says*)

S D.—Look!

Reply.—I comprehend by this that you give to the earth a double

movement, conformable to the laws of nature, and the calculation of reason.

S. D.—Light thou thy torch before darkness arrives. Pardon others everything, thyself nothing. Rejoice thou in what is just, combat iniquity. Suffer without complaint Be good, for goodness enchains all hearts.

Ceryce—(*Takes the hand of the Neophyte and retires with him They march for a long time without a word. Then they reach a sycamore tree, respecting which there is a touching tradition of the Copts who venerate it even to this day The Ceryce raises the veil which covers the Neophyte's eyes*) "The night is upon us It is necessary to descend a narrow way bounded on one side by rocks, and on the other by forests." (*Then thunder is heard at a distance With trembling steps they arrive at a vault*)

Ceryce (*says*)—Hast thou courage to pursue this journey?

Neophyte I have. (*They continue their march in profound obscurity, and arrive at a place environed with mountains, under shades of olive wood Lightening rapidly traces a lozenge of fire The wind becomes impetuous After an hour's march they arrive at a grotto which is closed by an iron door Near it a man of venerable appearance, tall in stature, the heavens brilliant and the moon shining beautifully*

Ceryce—Behold this man, he has been a benefactor to humanity, he is here to teach virtue, thou canst interrogate him The Neophyte went towards him, he was Zoroaster, and said,—

Z.—"If in doubt whether an action is good or bad abstain from it, ever march in the way of Justice"

(After saluting the Sage they advanced to the iron door, it opened and then closed with such force that the body of the Neophyte was shaken, he looked and the Ceryce had disappeared After a vain search he marched by chance, sometimes he seemed to see his guide supported against an obelisk, he looked but found only a mutilated statue. Then he perceived at some distance a brilliant light towards which he went with caution, until he found himself on a platform with 3 persons who surrounded him. One placed

himself at his right, he is half invested in a white tunic and holds in his hand a mirror, in the left a branch of the Lotus flower, a Sun emblem; *the leaves open to the rays of the Sun at rising and close on its disappearance below the horizon; its flower covered with a species of down seems to mistake the radiant disc of that planet* (*the Egyptians consecrated this plant to the God of day*).

The Neophyte recognizes a figure of *Truth,* the 2nd is vested in a tunic of emerald green, and wears a collar of seven brilliant stars; in his hand he holds an anchor of gold, and the traveller murmurs *Hope.* The 3rd man remains 9 steps behind, and is barely visible, and is more a light condensed vapour than a real being. The neophyte sees in it an emblem of *human life.* They all march for a while in silence. Then

Hope (*says*)—"Courage, my child, there is hospitality and happiness."

Truth (*says*)—"Look on this mirror, it reflects thy past, seek in that hope for the future."

They arrive at an edifice which bars passage, and Hope knocks at the door with his anchor of Gold and to the surprise of the Neophyte it opens and leaves a free passage, to a vast hall over which are the words—"*Assylum of the Dead.*" Here are two long ranges of coffins and mummies against the wall on each side. In the middle are several tombs arranged triangularly. He is disposed to leave by another door when the black robed, says to the white one "*Read these Words!*"

Neophyte reads—"Vanity of vanities, all is Vanity."

Demand—"And why this, all is but Vanity?"

Neophyte.—It is that our heart is too great for small things which are not intended to fill it. It is because God who has formed this heart has formed it for himself, and has imprinted therein the necessity of finding happiness alone in him.

Ceryce.—Let us descend, in spirit, under the sacred vaults which these tombs cover, and seek there the pompous cortege which accompanies the happy of this world, by the sombre shade of a sepulchral lamp; let us admire the sad monuments of their past

grandeur, or seized with a religious fervor, and in profound silence behold all their past grandeur annihilated and reduced to dust. Let us evoke their shades and they will say to us,—Instruct thyself by our example, behold these cinders, all that remains here below of those who have preceded thee, in a brilliant career of honours and worldly pomp". When we slept in the full career of sweet security in the bosom of glory and pleasures, all at once death terminated for us the dream of life, we awoke, and what a sad awakening! Read these fastideous inscriptions, these epitaphs of names and titles in teaching thee what we have been, we say to thee still more strongly, that all which passes is but vanity. Amongst these inscriptions thine own one day, perhaps soon, thy own will be found, and if thou had not joined to such vain eulogiums that of constant virtue and solid piety what will be announced to the world? That there is but on earth a feeble mortal less, and in the bosom of death another reprobate! Forget not that nothing is real but the good which we do, and of which we can wait the recompense in future ages." Continue thy voyage, learn to die well, and may the Eternal enlighten thee with his living and pure light, it will dissipate all the charms of thy passions, and all the illusions of thy pride, and thou wilt know Truth.

Truth passes first, and Hope conducts the Neophyte but soon disappears, and *Human Life* vanishes like a shade. After a long voyage the Neophyte led by Truth arrives at a splendid Portico. The Levites, dressed in tunics of bordered linen, come to aid him to free an Abysse of which he cannot measure the depth. Encouraged by Truth he throws himself on the Mystic ladder, it trembles under the weight of his body. Here some young Patriarchs come and place upon his lips some drops of a strengthening liquor, and introduce him into the temple.

This temple is resplendent with light, and richly decorated. Three brilliant suns inflame the East, all is golden. Incense rises in light clouds, undulating to the top of the vault. At each side are ranks of warriors armed with glaives, and heads covered with mitres of Egypt.

S. D.—(Who is seated upon an ivory throne awaits the Recipiendre, conducted by the Ceryce, and invests him with a bordered linen robe says) "This Robe is the emblem of that purity which thou ought always to preserve; the Companions of thy voyage have accomplished their mission. Go place the symbol of thy Initiation on the Altar." (Does so). "Swear never to reveal that which we confide to thee."

Neophyte—I swear it.

Then the bottom of the temple opens and 21 Patriarchs descend a large gallery in marble of Paros. The Levites advance in procession, to the new Initiate The standard is unrolled before him, a sweet melody is heard. Then —

S. D.—"Since thou hast resisted the proofs, come receive the new life which has been prepared for thee." (Raising the sacred knife). "I proclaim thee a Sage of the Pyramids, and will instruct thee in our secrets of recognition Learn that all men are equal, and that Justice is based upon the great law of reciprocity Sage Ceryce, conduct the N to his destined place. Hoff Omphet,—watch and be pure."

"Ceryce cause the Neophyte to advance." (Does so). "Have you well understoôd the proof, which our predecessors, the Initiates of Egypt had to submit to obtain Initiation?"

Initiate—"Yes, S D., and I will swear never to stray, from the straight line which will conduct me to the perfect point of the triangle."

The Ceryce presents a cup.

S. D.—"This cup is the symbol of life, drink and forget thy past, think only of the future. Give to thy body, to thy heart, and to thy Spirit, all the strength, and the greatness of perfection of which thou art capable Form thyself for God, for thy country, for humanity of which thou art part; in one word form thyself for good."

"Sage Ceryce, I pray you, conduct the Neophyte to the Altar to take the O. B. To order."

All arrange themselves before the Altar in a triangle in such sort that the S. D. is at the Apex and the two Mystagogues at the base. The Neophyte has his right hand upon his heart, and his left upon the V. S. L.

"I, A. B., in presence of the S.A.O.T.U., of this August Assembly, and upon the Sacred Book of the Law, swear fidelity to our venerated Institution. I promise to be submissive to the laws of my country, and to practise all the virtues. I promise to be compassionate, affable, generous, and constant, a worthy spouse, good father, tender son, respectful and submissive. I promise to deliver myself to all good works, and to labor constantly to carry truth, justice, and peace to all hearts. I promise to propagate science, and the sweet morality that our Rite professes and to exact no more from Neophytes who desire admission amongst us than probity and gentleness."

S. D.—(Placing the point of his sword on his head). "To the glory of T.S.A.O.T.U., and in the name of the Grand Hierophant I create and constitute you a Sage of the Pyramids. Go in peace and may the spirit of God ever watch over you."

PROCLAMATION

S. D.—"To the glory of the S.A.O.T.U., and in the name of the Grand Hierophant, Sublime Master of Light, I proclaim for the present and for always, member of the Grand Consistory of Sages of the Pyramids, Thrice Ill. A. B., and request you to recognise him in that capacity, and aid and protect him."

"Join me Ill. Bros. in felicitating ourselves on the happy acquisition we have this day made. To me." (All give sign and battery.)

CLOSING

S.D.—(Strikes 1) "Arise to order. Sage Mystagogue, at what hour should we suspend our labours?"

1 Mys.—"When the sun is in the West."

S. D.—"It is time to suspend our labours."

1 Mys.—"Yes, Sublime Dai."

S. D.—"Sage Ized, (Messenger) Come receive a Mission." Ized does so, and S. D. whispers in his ear, "Sige et Alethe" (Silence and virtue), the Ized does the same with 1 and 2 Mys. and lights the Incense.

S. D.—"Since it is the hour to suspend our labours, join with me, my Bros., in that proceeding."

He descends and all the Officers place themselves as at the Opening.

S. D.—"Father of the Universe, eternal source of light and truth, full of recognitions of thy infinite goodness, we offer thee a hundred thanks for all the goodness granted to us, of the useful and glorious in this journey. Continue, merciful father, to protect our labours, and to direct us in the way of perfection, and grant that harmony, concord and union may be ever the triple cement which unites us. Glory to thee, Lord, Glory to Thy Name, Glory to Thy Works."

The Sublime Dai takes his place, also the Officers.

S. D.—(Strikes 7777777. Each Myst, repeats it). "To the glory of the S.A.O.T.U., in the name of the G. H. the labours are suspended. Retire in peace, my Bros., and may the Spirit of God, ever watch over us."

S. of Order—Raise right index finger to heaven. (It indicates the Unity).

S. of Recognition—"Place thumb of left hand on breast to form a L.

T.—Grasp each other by the two first fingers and give 3 shakes

Answer—Extend 3 fingers, last two in palm.

W. P.—EGIS W. S.—FHTELA. Battery 7777777

Jewel and Symbol—Square medals on which is a Masons Square, from the angle issues a serpent.

N. B.

The Ancient Arabs believed the Pyramids were Antediluvian, and that one is the grave of Setli. On the other hand the more

modern Koreish teach that Abraham instructed the Egyptians in the building of Pyramids, and that Abraham, Issaque, and Ishmael built Mecca.

The Rite of Memphis in Egypt says that Kleiber, and Napoleon received Investiture with a ring at the hand of an Egyptian Sage, at the great Pyramid.

50° SUBLIME PHILOSOPHER OF SAMOTHRACE

The Mysteries of Samothrace were Cabirian, and are supposed to be Phoenician in origin; as they claimed to trace back to the first ages. They were religious, when we hear of them in Christian times, but they claimed to have been the Inventors of the Arts and Sciences, and all useful Knowledge. Their great Mystery was the death of one of their 7 Gods who was attacked by two others, between 2 Corinthian pillars, slain and his members carried to Etruria. Their Rites were performed in the cave Zereinthus or Saon, where stood a large Pyramid with an enclosed central chamber where the most important part of the ceremony was celebrated.

It is said that the Candidate was purified by water and blood. As he had to begin a new life he was led to the fountain Lethe where he drank forgetfulness, and then to that of Mnemosyne that he might remember what he learnt. He was thrust into a dark cavern, amid appalling sounds, the roar of water, and the rage of the elements. Grim and ghastly phantoms show themselves, funeral objects in which a dead body rises at the feet of the Candidate. To this succeeded light, the coffined dead spring to life with pæans of victory.

Marconis' instruction for the Conferences that the degree illustrates the sources and vile desires of Man Nine perfect columns are formed by peeling away the bad portions. The Neophyte reads some useful inscriptions which are explained by a search for the true basis of the great work.

S —Place right hand on the heart and say *Faith*.

T.—Join right hands and balance 9 times.
W. P.—CIRIBAC (Cabiric 7 Gods)
W. S.—KṾDAS (The Just, father of the Cabiri).
Battery—7777777
Jewel and Symbol—The Square and Compasses, interlaced with an even balance.

51° SUBLIME TITAN OF THE CAUCASUS

The Mythalogical legend is that the Cabiric Promethius stole the fire of heaven to help mankind, and was chained on Caucasus.

There is a ladder of 7 steps. The allegory elucidates the errors and vain efforts of ignorance, fanaticism, and superstition, which fall under the blows of the Just. Balm necessary for the Aspirant—new departure of the Celestial guide, represented under the figure of a child. Aspirant beholds the seven gates and knocks, futile efforts.

S.—Raise eyes to Heaven and say *Hope*.
T.—Grip arms mutually advance length of the arm, and press thereon 7 times.
W. P.—EGIS (Silence) EHTELA. (Truth)
W. S.—TISIS (The Chaldean Enoch)
Battery—333 - 4444
Jewel and Symbol—A ladder of 7 steps and above it a star.

52° SAGE OF THE LABYRINTH

The degree is a recapitulation of Hermetic Mason—the new Initiate shows his mantle, reduced to tinder and afterwards returned to him. Penetrates a chemical laboratory, but is not admitted to practise the Art, until after some expiation—proof of blood insufficient. Paints the enthusiastic follies of false Adepts, whose work is of avarice.

Allegory of the Palm of the Valley of Oddy, the Mystic rose of Kab; the two generative principles, the tower of Ugolin, the plant Moly, whose three roots were black, the five leaves green, and

the flowers white—a symbol of the Universal medicine, the red tincture which can prolong life. Consult Virgil, Homer, Nicholas, Flammel, Cagliostro's Egyptian Masonry, etc.) Spirit of the dogma, Maxims—etc.

S.—Join right and left hands, as if walking together.

T —Jointly, right hand on forehead, bow the head, place left hand on breast. (It implies intelligence, humility, fidelity)

W P —The Same as last 3 degrees)

W. S —NOUOMA (Be discreet)

Battery—333-55555-4444

Jewel and Symbol—A palm tree

53° KNIGHT OR SAGE OF THE PHOENIX

In the pre-1800 degree the work was thus In the centre of the Room a chafing dish, and a brazier full of fire On the table, or floor, various symbols, and amongst them a Phoenix, surrounded by a serpent with its tail in its mouth.

There is an O.B of Secrecy, and the Master says "This brazier is intended to teach you that fire (of course the Logoic fire, or Serpent fire) is the principle of all things, and the great agent of nature, and imparts action to all bodies From this agent man receives life, with the power of thinking"

"This Serpent, forming a circle, is an emblem of eternity, which is without either beginning or end It has the property of renewing its skin, and thus figures the destruction and renewal of nature, which appears to weaken and even perish at certain epochs, but which only grows old to renew its youth, and prepare itself for new revolutions."

"The Phoenix is a still more natural exposition of the succession and the perpetuation of this principle in nature Mythology has represented the bird as reviving from its own ashes, emblemising how all things earthly will continue to be reborn from itself."

To this may be added that it symbolised the cycle of the Star Sirius or Sothis of 1461 years Marconis summarizes it—"Confer-

ences" thus: Study of Nature—properties of things—Knowledge of created beings—Science of Astronomy.

S.—Represent examination, as if through telescope.

T.—Join left hands, and point to Serius, or Sothis, with right index finger.

W. P.—(As last).

W. S.—XINEOHP. (Symbol of Sothis)

Battery—1-22-666666-1

Jewel and Symbol—A triangle on which is a Phoenix.

54° SUBLIME SCALDE

This really is the Bard, or Bards, of the 34°. Marconis recommends for its "Conferences"—Search for Truth,—the unique aim of Social life,—lessons of wisdom from all the circumstances of life,—book of Proverbs. The mythology of Scandinavia had a primitive source with those of India; and they teach in occult assemblies the powers of the various Mantras and rythms. Pythagoras' "Music of the Spheres", is of this nature.

S —Take a book and appear to be reading.

T.—Each take hold of a side of the book.

W P —(The same as the last degrees).

W. S —REDLAB. (A Norse Sun God).

Battery—1-22

Jewel and Symbol—On a triangle, a book.

55° SUBLIME ORPHIC DOCTOR

Marconis' Notes for the "Conferences", are on the Perfectionment of Man,—Search for truth—love of Justice; and the practise of all the virtues. These may be greatly extended; the Greek Theurgists had great veneration for him, and many hymns of his are preserved, and indicate a magical knowledge of the Spiritual *Forces* to which they are addressed. The Mysteries of Eleusis were founded on his System, and dedicated to Ceres and Proserpine.

S.—Cross arms below stomach, and stand as if musing.

T.—Touch each others left side with right hand.

W. P.—(Same as last degrees).

W. S.—SUEHPRO. (Founder of Greek Mysteries).

Battery—7777777

Jewel and Symbol—A Key crossed with a wand.

56° PONTIFF, OR SAGE OF CADMIA

The grade is a School of Wisdom which treats on the Sublime aim of the Great Work, viz; the rehabilation of man in divine perception. We can study the 7 musical tones, the 7 colors, the 7 vowels, and the Seven headed Serpent to each of its heads a vowel was consecrated; all are symbols of the Ancients.

After Cabiric, or Pelasgic Greece, was desolated by Aryan conquests, Egypt interested itself in the restoration of Greece and sent Orpheus, then Cadmus, who was of Phoenician descent. He erected Thebes in Boetia and the Citadel retained the name of Kadmia until late times.

Mythology, in a myth of which we must seek the meaning says that he killed a *Dragon,* and having sowed its teeth, a host of armed men sprang up, who fought with each other until five only remained to help to build the City The legend says that he had five children by his wife Hermonia, the daughter of Ares and Aphrodite, whom the God Zeus (Latin Deus) gave him

He is said in his old age to have fled to Illyria, and he has been credited with the introduction of the Greek Alphabet to which additions were made at a later period. His era is about 1500 B C

S.—Cross arms, let fall to the side, repeat twice

T.—Take each others right and left hand, and loose them three times.

W. P.—(Same as last degrees).

W. S.—SUMDAC. (A hierophant in Greece)

Battery—1-22.

Jewel & Symbol—A triangle upon which is a heart in flames

57° SUBLIME MAGUS

Development of the true Secret; derivation of all things from one Almighty Spirit; progressive steps of creation from the mineral to the vegetable, and thence to animal life—the elements soften stones and minerals, these feed the plants, then to animals and men. Key to all allegories—spirit and matter—God in nature—Knowledge of the property of plants from the Cedar of Lebanon, to the lowly hyssop—sublimity of moral.

S.—Touch forehead, and say—"To thee belongeth"; left shoulder, and say "Glory"; right shoulder, "Power"; stomach, "Wisdom", heart, "The Kingdom".

T.—Right hand on each others heart, —look upwards.

W. P.—(Same as previous).

W. S.—HTANEHPAS (Spiritual Temple)

Battery—55555

Jewel and Symbol—A Sun upon which is the double triangles.

58° SAGE, OR PRINCE BRAHMIN

Instruction in natural and spiritual science. How worlds are in process of formation; how suns disappear whilst others are newly born, and how globes are in a state of incandescence for ages. The Night and Day of Brahm, or his Inbreathing and his Outbreathing, or Awakening.

How organic life begins at the lowest step of the ladder and progresses, in untold ages, through the mineral, vegetable, and animal kingdom, and is crowned by the birth of humanity The Lunar race, and the Solar races. I have translated the following from the Conference on Indian doctrine. It represents, that of Reason, and Reply of Divine Wisdom.

R.—O! Sublime first born of God, we say that thou hast created the world, thy child *Reason* asks how all was produced.

D W.—My child, deceive not thy self, think not that I have created the world independently of the first mover: God hath made all things, I am but the instrument of his will, He calls upon me to execute his eternal designs.

R.—How must I think of God?

D. W.—That He is immaterial, incomprehensible, invisible, without form, eternal, all-powerful, that he knows all things, and is everywhere present.

R.—How then did God create the world?

D. W.—The Will dwelt with him from all eternity, He being triple as Creator, Preserver, and Destroyer. The Will of God conjoined with his goodness, produced, first matter, and the two movements of the will produced motion.

R.—What are we to understand by Sentiment?

D. W.—It is a portion of the Great Soul of the universe, it rests in all creatures for a marked time.

R —What becomes of it at death?

D. W.—It animates other bodies, or it plunges like a drop of water in the immense ocean from which it set out.

R —Will virtuous souls be recompensed, and will criminal souls escape punishment?

D W —The Souls of men are distinguished from those of animals inasmuch as they have the knowledge of good and evil. If man does good his soul when disengaged from his body by death, will be absorbed in the divine essence and not again enter an earthly body But the Soul of the wicked is vested in the four elements, and after it has been punished it will retake an earthly body, but if it takes on its first purity it will be absorbed in the bosom of God

R —What is the nature of this Union with God?

D W.—It is a participation in the Supreme essence We no longer know passions, the entire Soul is plunged in eternal felicity

R —O! my mother, thou hast told me that if the Soul is not pure it cannot dwell with God The actions of men are sometimes good, and at other times bad, where go all these mixed souls immediately after death?

D. W —They are divided into classes, for some time they hardly realize their iniquities, then they either enter heaven, or they receive sometime the recompense of their good actions, or finally they enter new bodies.

R.—What is that which we call time?

D. W.—It exists with God from eternity, but we cannot comprehend, or measure, the period when God created movement.

(Those interested will find much additional translation bearing hereon in our "Lectures of C. S. & C.")

S —Clasp fingers and bring back of hands to brow.

T.—Fingers clasped bring palms together and give the S. W. A-U-M. (Implying, Fire, Water, Ether.)

W. P. (Same as last degrees).

Battery—7777777

Jewel and Symbol—A circle within which is a Star.

59° SUBLIME SAGE, OR GRAND PONTIFF OF OGYGIA

Explanation of the Poetic Myths of Antiquity. Mythology says that after the human race had developed a civilization of its own a thousand sorrows arose by the opening of the "Box of Pandora", with which the Gods had dowered her when she married Epemethius the brother of Promitheus, who as we have said, in previous degrees, stole heavenly fire to dower the Cabiri. For centuries the races, thus illuminated, grew in skill and pride. At length a great flood arose to destroy them, it covered the land and everything perished In Atlica and Boetia it is called the *Ogygian Flood,* after the legendary King Ogyges, in Argos the *Inachiam Flood* after King Inachus Sometimes it is called the *Dukaion Flood,* said to be the only son of Promethius and Pyrrha the daughter of Epimethius; his son Hellen is said to be father of the Hellenes and his sons Ailos, Doros, Zanthos, Ion, and Achaios, the Aryon Greeks who devasted the old Pelasgians.

Again Ulysses on leaving Troy arrives at the island of the goddess *Circe* whose hospitality has a herb potion which transformed his company into *Swine,* i e brutalised them by sensuality. Hermes the Greek name of Thoth, protects Ulysses and gave him a sacred plant,—"Black was the root, but milky white the flower, Moly the name, to mortals hard to find" Circe's Magic arts failing, by the spiritual virtue of the plant, she proposes a Union, and swears,

—"By those dread oaths that tie the powers below, the blessed in the sky," and then restores her swine to human shape After one year in this state, Ulysses is prepared to converse with the Shades and enters the Cimmerian Cavern leading to Tartarius. The necessary sacrifices are made, the blood of which is used by the Shades to enable themselves to assume a corporeal shape. After visiting Tartarius the hero begins his voyage and reaches the island of Ogygia, where he begins a happy life with Calipso, and remains seven years with her till Hermes commands his return to his own land.

We have again the journey to fetch the golden fleece, which the Alchemists assert was their *Transmutation,* and they symbolised it by the plant *Moly Ogygia* was the name of one of the gates of Thebes The Mythology of Greece, like that of Egypt is threefold—human, cosmogonical, and spiritual; and we have a specimen of the latter in the beautiful fable of Cupid and Psyche.

S.—Place open right hand below the eyes, thumb erect, and forming a square on the temple.

T —Left hand on sword guard, right on each others right shoulders

W. P —(As last)

S. W.—AIGYGO

Battery—1-1-1

Jewel and Symbol—A square on which is a pen and above that a Star.

60° SUBLIME GUARDIAN OF THE THREE FIRES

Upon three altars burn three fires—Man is body, soul and Spirit Again we have the invisible Electric, the Actual, fire by friction. Again the Temple fire, the bodily fire, House fire The first initiation of the ancient occult orders was by water, the next by fire, or Spiritual exaltation. Marconis says,—It is the explanation of the regenerating fire of occult science. The partial rent of a great palace—rays of Adamic force, confounding human reason, and humiliating before the power of God It is a phenomena of the Prophetic Order,—the principle of life and of all organised beings. A part of the instruction of the priest of old—the Myster-

ious Key which opens the forgotten intelligence of the world of light and truth, and joins the finite to the infinite. It is the "chain of gold", frequently sung by the poets, the basis of the hidden philosophy of Democritis, Pythagoras, Plato, Apollonius which they went to demand of the Hierophants of Egypt, and the Gymnosophists of India and Ethiopia—invisible to the eyes of the senses, it is the Study of the Soul.

The relationship which exists between the fuel and the fire, is symbolical of that which exists in the several means of obtaining spiritual enlightenment, as fire is the most active civilizer, so is Wisdom for immortality

S —Join fingers of both hands and raise them above the head.
T —Join hands in a friendly way and say—"Be vigilant".
W P —(Same as last)
W. S —CIASI (Relating to Isis).
Battery—1-1-1
Jewel and Symbol—A Square containing a Circle, with 3 triangles united at the points

61° SUBLIME UNKNOWN PHILOSOPHER

Studies the old occult Medicine of curing disease by plants correlative to the parts of the body affected. These observations extend to the colour of the Sap, the number of the leaves, and the petals The Mandrake The astrological import of the plants, and these relations to the different parts of the human body.

The colours preferred in costume, coupled with physiognomical traits as a guide to character amongst mankind

Thus (Marconis says) the basil, the lavender, and the Saffron for curing derangements of the stomach, because the viscera is under the dominion of the Lion, and these plants correspond to that Sign They also employed plants of which the form had some similitude to the parts affected—the *Anthoia* resembles two hearts united, and was recommended for maladies of the heart The *Camomile* passed *for* an *Opthalmic* plant, because the flower has some similitude to the organ of sight.

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